



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Verily We sent Noohan ¹ (Noah) to his people that let-warn[you ^s]your ^t people, from before that <i>ya'ateya^x</i> (<i>betides/ eventuates</i>) ^x them a painful torment.	إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾
2. Said [he]: O, my people verily I am for you ^b <i>natheeron</i> (<i>iterative warner</i>) manifester.	قَالَ يَنْقُومِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾
3. That let-you ^z worship Allah and <i>ettaqobo</i> (<i>let reverentially guard you^z against the displeasure of Him</i>) and let-obey you ^z [me] ² .	أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ﴿٣﴾
4. [He] forgives for you ^b of your ⁿ offenses and delays [He] you ^b to <i>ajalen³</i> (<i>term-limit</i>) <i>musamma⁴</i> (<i>that which is designated and/ or named</i>); verily Allah's <i>ajala</i> (<i>term-limit</i>) if it ^x came not (<i>to be</i>) delayed [it ^x] had you ^c [were] (<i>to</i>) know you ^z .	يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنْ أَجَلَ اللَّهُ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾
5. Said [he]: my Lord; verily I invited my people nightly and daily.	قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾
6. Then not augmented them my invitation except a fleeing.	فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾
7. And verily I, everywhen I invited them to forgive for them [You ^s], they ^z made/emplaced their fingers in their ears and <i>istaghshan⁵</i> (<i>affirmably overlaid they^z</i>) their ⁿ garments and they ^z persisted and <i>istakbar⁶</i> (<i>they^z affirmed theirⁿ prideful haughtiness</i>) <i>istekbaran⁷</i> (<i>affirmable prideful haughtiness</i>).	وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبُعَهُمْ فِيْ آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾
8. Afterwards verily I invited them openly.	ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾
9. Afterwards verily I proclaimed/unfolded for them and I concealed for them <i>israran⁸</i> (<i>absolute concealment</i>).	ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾
10. So I said: let-see you ^z your ⁿ Lord's forgiveness ⁹ , verily He [was] <i>Ghaffarn</i> (<i>Ever/ Stout Forgiver</i>).	فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

¹ Allah's messenger Noah is the first messenger from Allah to the mankind. There is interesting story about him in a as he discusses *Ayah* 14 of (S7:14)!

² The letter “ن” in “أطيعون,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “إني.” The speaker's pronoun “ني” in “أطيعون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See *إعراب القرآن، لمحمود صافي*!

³ The word “الأجل” means term-limit, see *اللسان*!

⁴ The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/ or named*!

⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!!

⁷ The word “*istekbaran*” = “استكباراً” does not have an exact English equivalent *per se*! It is, masculine, subjective noun, meaning: *affirmance-of-self arrogance*. Hence, we transliterate and parenthetically explain!

⁸ Ibid, except for “إسراراً”!

⁹ The word “استغفروا” = “اطلبوا الغفران” = “you^f seek forgiveness!” In English there is no seemly way to say: “استغفروا” *per se*! So I settled for saying: “you^f seek forgiveness!”

11. Sends [He] on you ^b the Heaven ^w abundantly (<i>showering</i>).	يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مَدَدَارًا ۝
12. And [He] supplies you ^b by possessions and sons and [He] makes for you ^b gardens ^w and [He] makes for you ^b rivers.	وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ۝
13. What (<i>is</i>) for you ^b not fear ¹⁰ you ^z for Allah a dignity.	مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۝
14. While ¹¹ <i>qad</i> (<i>already and affirmatively</i>) [He] created you ^b (<i>in</i>) phases.	وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝
15. Have not seen you ^h how created Allah seven Heavens ^w <i>ttebaqan</i> ¹² (<i>in tiers/ superposing</i>).	أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ۝
16. And [He] made the moon ^x in them ^{y13} an illumination ^x and [He] made the sun ^w a lamp ^x .	وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ۝
17. And Allah sprouted you ^c from the Earth ^w <i>nabatan</i> ¹⁴ (<i>absolute-sprouting</i>).	وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۝
18. Afterwards [He] returns you ^b in it ^w and <i>youkbrejokom</i> ([He] emerges/ produces you ^b) <i>ekbrajan</i> ¹⁵ (<i>absolute emergence</i>).	ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا ۝
19. And Allah made for you ^b the Earth ^w (<i>as</i>) a carpet/an expanse ¹⁶ .	وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ سَاطًا ۝
20. To thread you ^z of it ^w paths <i>fejajan</i> ¹⁷ (<i>spacious-valley</i>).	لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ۝
21. Said Noohon (Noah): my Lord, verily they disobeyed me, and <i>ettaba'ao</i> (<i>closely-followed they</i>) ^z whom ^p not augmented him his possession and his children except a loss.	قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ۝
22. And machinated they ^z a machination <i>kubbara</i> (<i>enormous</i>).	وَمَكَرُوا مَكْرًا كُبَّارًا ۝
23. And they ^z said: assuredly let-not leave [you ^z] your ⁿ <i>aa'lehata</i> ^w (<i>deities</i>) ^w and assuredly let not leave [you ^z] <i>Waddan</i> , and nor <i>Suwa'an</i> , and nor <i>Yaghotha</i> and <i>Ya'ooqa</i> and <i>Nasra</i> ¹⁸ .	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝
24. And <i>qad</i> (<i>already and affirmatively</i>) they ^z misled/wasted many/much and not [You ^s] augment the <i>dha'lemeena</i>	وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ

¹⁰ The word “ترجون” from “رجا” meaning: *feared*! But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان!

¹¹ The “و” in this *Ayah* is *adverbial* “و” hence “while,” see إعراب القرآن، لمحمود صافي!

¹² The word “طباقا” is “حال”= adverbial! But since in English there is no adverbial equivalent for “tier/ superposing” so I transliterated! Additionally, The word “طباقا” is an epithet, i.e. an *adjective* bearing multiple meanings: (1) plural: for طبق (“جبل و جبل”) or plural for طبقة like “(رقبة و رقاب)”, and (2) an infinitive noun for إطباق See الدر المصون لـ “أحمد الحلبي”!

¹³ Some *Arabic linguists* say that the locution “فيهن”= “in [she-]them” is by way of *figure of speech*! Such as: one who saw a *few Americans* and said: “I saw the American!” What he saw was some American not all of them!

¹⁴ The word “نباتا”= “absolute sprouting” is “اسم مفعول مطلق، نيابة عن اسم مطلق”= *infinitive objective noun* instead of *infinitive noun*! See إعراب القرآن، لمحمود صافي!

¹⁵ Ibid! Only here it is with respect to “emergence!”

¹⁶ That is to say a vast expanse to *inhabit* and *spread* in it! And the word “بساط”= “carpet” is also a *figure of speech* for “التكريم”، that is by way providing *bounteous hospitality*, *generous dwellings* as well as extending *ennoblement* to the sons of Adam, as so stated in the *Ayah*: “And laqad (*verily, already and affirmatively*) *karrama* (*had bestowed generosity and ennoblement*) *We* Adam’s sons!” (S17:70).

¹⁷ The word “فجاج” (also “فجاج” with *dhamma* or *kasrah* on the “ف”) means *wide open valleys*, i.e. not “passes,” as “passes” suggest *narrow gaps between mountains*, according to the *dictionary definition*!

¹⁸ All the names: *Waddan*, *Suwa'an*, *Yaghotha*, *Ya'ooqa* and *Nasr* are idols which the *pre-Islamic Arabs* were worshipping! Such idols were *figures* of good people for which those *Arabians* thought by worshipping such figures, that such *worship* will enable those people to intercede for them with Allah!

(injustice-doers) except a misguidance/waste.	الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٥﴾
25. From when ^o their offenses ^w /inequities ^{w19} (<i>had been</i>) drowned they ^z then (<i>had been</i>) admitted they ^z in a Fire ^w ; then not they ^z found for them of lesser than/without Allah succorers.	مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٦﴾
26. And said Noohon (Noah): my Lord let-not ²⁰ leave [You ^s] on the Earth ^w of the disbelievers a habitant ^{x21} .	وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٧﴾
27. Verily You ^g en(if) [You ^s] leave them ²² (<i>shall</i>) mislead they ^z Your ^t eba'da (worshippers/ submitters/ laves) and not beget they ^z except a fa'jeran ²³ (religious-cover-ripper) ^x kaffaran ²⁴ (resolutely disbeliever ^x / ingrate ^x).	إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٨﴾
28. My Lord: let-forgive [You ^s] for me and for my both begetters (parents) and for whoever [be] entered my house (as) a believer and for the he-believers and the she-believers and let-not [You ^s] augment the dha'lemeena (injustice-doers) except tabara ²⁵ (an utter bane/ damage).	رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٩﴾

¹⁹ There is “خطئة” and “خطيء” both are “inequities” committed *intentionally* and therefore are *sins*! So, “خطئة” in “خطياتكم” is *feminine* and *singular*; and “خطيء” is *masculine* and *singular*!

²⁰ The word “let” here, denotes and connotes the *imperative of expressing a request*!

²¹ The word “ديار” is of “فيعال” not “أفعال” Thus, “ديار” is an *inhabitant* or *habitant*, and *not intensive noun*! If it were *intensive noun* it would have been “إدوار كقوال” See الراغب!

²² That is let them on the Earth!

²³ The word “فاجر” = “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the ripper of religious cover rips off such a cover he *exceeds* the bounds! See الراغب for the word “فاجر”

²⁴ The word “كفار” paralleling “فعل” hence to *intensify* “كفار” it is prefixed as “resolutely ingrate!”

²⁵ The word “تبارا” is an *infinitive noun* = “إسم مصدر، انظر أعراب القرآن لـ محمود صافي” therefore implying intensity; hence “utter” to indicate such intensity!